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"External aggression may be met with force... But this is not the case internally. Internal action is to act in accordance with the true meaning of sincerity in positive, non-physical (mânevi) fashion against the moral and spiritual (mânevi) destruction... The difference at this time between internal and external jihad is truly great."

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Bediuzzaman Said Nursi's
Interpretation of Jihad
in the Modern Age

'JIHAD OF THE WORD' and 'POSITIVE ACTION'



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The last 'ders' (instruction) Ustad Bediuzzaman Said Nursi gave the Risale-i Nur Students before his death

My Dear Brothers!

Our duty is to act positively; it is not to act negatively. It is solely to serve the cause of belief in accordance with Divine pleasure, and not interfere with God's concerns. We are charged with responding with patience and thanks to every difficulty we may encounter in the positive service of belief, a consequence of which is the preservation of public order and security.

Taking myself as an example, I say: formerly I never bowed before tyranny or humiliating treatment. Numerous events established that I could never endure to be treated in that way. For example, not rising to my feet before the Commander-in-Chief in Russia, and my giving no importance to the pashas' questions in the Military Court even when under threat of execution, as well as my attitude to four commanders, all show that I never bowed before tyranny. But these last thirty years, for the sake of acting positively and not acting negatively and not interfering in God's concerns, I have responded with patience and resignation to all the treatment I have received. I have met it with patience and resignation like Jarjis (St. George) (Upon whom be peace) and those who suffered the extreme difficulties of the Battles of Badr and Uhud.

Yes, for example, I did not even curse a public prosecutor whose eighty-one errors I had proved in court, as a result of whose false accusations the decision was taken against us. For the essential matter at this time is 'jihad of the word.'¹ It is to form a barrier against the moral and spiritual (*mânevî*) destruction, and to assist internal order and security with all our strength.

1. Turkish: *cihad-ı mânevî*, which may also be translated as 'moral jihad' or 'non-physical jihad.' [Tr.]

Yes, there is a power in our way, but this force is for preserving public order. According to the principle of *No bearer of burdens can bear the burden of another*,² the brother, family, or children of a criminal cannot be held responsible for him. It is because of this that throughout my life I have endeavoured with all my strength to maintain public order. This force may not be employed internally, but only against external aggression. Our duty in accordance with the above verse, is to assist the maintenance of internal order and security with all our strength. It is for this reason that within the Islamic world there have been very few civil wars damaging public order. And those have arisen from differences in interpretation of the Law. The most important condition of 'jihad of the word' is not interfering in God's concerns; that is: "Our duty is to serve; its results are Almighty God's concern. We are charged with carrying out our duty, and are obliged to do so."

Like Jalaluddin Kharazmshah, I have learnt from the Qur'an to say: "My duty is to serve religious belief; it is Almighty God's concern whether or not He gives it success," and to act with sincerity.

External aggression may be met with force, for the enemy's possessions and dependents are like booty. But this is not the case internally. Internal action is to act in accordance with the true meaning of sincerity in positive, non-physical (*mânevî*) fashion against the moral and spiritual (*mânevî*) destruction. External and internal jihad are completely different. Almighty God has now given me millions of true students, but internally, we shall only act positively to maintain public order and security. The difference at this time between internal and external jihad is truly great.

There is another question which is also of supreme importance. According to the injunctions of the Qur'an, at this time, due to the demands of modern low civilization essential needs have risen from four to twenty. As a result of addiction, custom, and habit, inessential needs have become like essential needs. Although one

2. Qur'an, 6: 164, etc.

believes in the hereafter, he says: "it's necessary," and because of this prefers this world to the hereafter, for worldly benefits and due to the struggle for livelihood.

Forty years ago, in order to accustom me to the world a little, a commander-in-chief sent some high-ranking officers and even some men of religion to me. They told me: "As dictated by the rule 'Necessity makes permissible what is prohibited,' we are now compelled to adopt some of the Europe's principles and imitate some of the requirements of civilization." I said to them: "You are seriously deceived. If necessity arises from unlawful deeds, it certainly is not right; it does not make licit what is illicit. If it does not arise from a voluntary wrong, that is, if it has not arisen from an unlawful action, it is not harmful. For example, if a man deliberately gets drunk in unlawful fashion and when drunk commits a crime, the judgement will be against him; he will not be considered excused and will pay the penalty. For such a necessity resulted from a voluntary wrong action. But if an insane youth shoots someone when in a state of insanity, he is excused; he will receive no penalty, because it was not voluntary." I asked the commander and the men of religion: "What essentials are there outside having bread to eat and maintaining a livelihood? Voluntary actions arising from illicit desires and unlawful dealings cannot make what is unlawful lawful. Since things like the cinema, theatre, and dancing are not essential and addiction to them results from a voluntary wrong action, if a person becomes addicted to them, it cannot be a reason for making the illicit licit. Laws whose source is human have also taken this point into consideration, for they differentiate between definite necessity outside the will and matters arising from voluntary unlawful acts. Divine laws differentiate in firmer and more fundamental fashion between these basic matters."

Nevertheless, do not attack those men of religion who, supposing that they are made essential by the times, support innovations. Do not strike at those unfortunates, who unknowingly act on the supposition of "there being necessity." For this reason we do not employ our force internally. We do not interfere with the unfortu-

nates who oppose us saying "such-and-such has become essential," even if they are men of religion. I previously held out on my own against so many opponents, not wearying even a jot, and was successful in that service of belief; now there are millions of Risale-i Nur Students, but I still endure all their insults and persecution through acting positively.

We do not consider the world. If we do consider it, we try to assist them. We assist in positive fashion the preservation of public order and security. Because of facts like these, we have to tolerate it, even if they persecute us.

The Risale-i Nur's spreading everywhere has given rise to the firm conviction that the Democrats support religion. To hamper a single treatise now is directly contrary to the benefits of the country and nation.

A small example of the rule 'necessity arising from a voluntary unlawful action does not make what is unlawful lawful': there was a confidential treatise the publication of which I prevented. I said that it could be published after my death. Later the courts seized it and studied it; then they acquitted it. The Court of Appeal upheld the acquittal. And in order to preserve public order internally and so that no harm should come to the ninety-nine innocents out of a hundred people, I gave permission to the publishers, saying: "Said may publish it on consulting with others."

Third Matter: Absolute disbelief is now trying to spread such a hell that no disbeliever in the universe should approach it. An inner meaning of the Qur'an being a "Mercy to all the worlds" is this, that just as it is mercy for Muslims, so, by offering the possibility of belief in the hereafter and belief in God, it is a subtle sign of its being a mercy to all unbelievers and all the world and mankind. For it saves them to an extent from that immaterial hell in this world too. But now the misguided sort of science and philosophy—that is, the sort which is not reconciled with the Qur'an and has strayed from the path and opposes the Qur'an, absolute disbelief—has begun to be spread in the form of communism.

Since it has begun to be inculcated and spread by means of dissemblers and atheists, and some extremist irreligious politicians, covertly as communism in such a way that will result in anarchy, it is not possible to live now without religion. The saying 'a nation cannot continue in existence without religion' alludes to this point. Absolute disbelief cannot be lived. That is why the All-Wise Qur'an has taught the Risale-i Nur Students this age in miraculous fashion that they should form a barrier against absolute unbelief and anarchy. And so they have. Yes, what has protected us against this current, which has overrun half Europe and the Balkans, is this lesson of the Wise Qur'an; it has formed a barrier against that assault and in this way found a solution for the danger.

This means that it is not possible for a Muslim to embrace another religion and become a Christian or a Jew, or especially a communist. For if a Christian becomes a Muslim, he loves Jesus (Upon whom be peace) even more. And if a Jew becomes a Muslim, he loves Moses (Upon whom be peace) even more. But if a Muslim breaks away from the religion of Muhammad (Peace and blessings be upon him) and gives it up, he will not embrace any other religion; he will become an anarchist and nothing will remain in his spirit that will be the means to perfection and attainment. His conscience will be corrupted and he will become poison in the life of society.

It is because of this that, thanks be to God, a Qur'anic miracle, a lesson of the Qur'an called the Risale-i Nur, has begun to spread among the heroic Arab and Turkish peoples. Alluded to by the All-Wise Qur'an, and in the Arabic and Turkish languages, it will save this age. Just as sixteen years ago it had saved the belief of six hundred thousand people, now it has been established that the number exceeds millions. That is to say, just as the Risale-i Nur has been the means of saving mankind from anarchy to an extent, so it has been the means of uniting the Turks and Arabs, the two heroic brothers of Islam, and disseminating these 'fundamental laws' of the Qur'an, as even its enemies have confirmed.

At this time, absolute disbelief is opposing the Qur'an. In abso-

lute disbelief is a greater hell in this world than in Hell itself. For since death is not killed and every day thirty thousand human deaths testify to its continuance, thinking of their own eternal annihilation, and that of all their past and future relatives, those who fall into absolute disbelief, or those who support it, suffer torments ten times severer than Hell. That is, because of absolute disbelief, they feel that hellish torment in their hearts. For a person is happy at the happiness of his relatives and tormented at their torments, and according to the beliefs of those who deny God, all their happiness is destroyed and replaced by torment. Thus at this time there is one single way dispelling this hell from people's hearts in this world, and that is the All-Wise Qur'an, and the Risale-i Nur and its various parts, a miracle of the Qur'an in accordance with the understanding of the age.

Now we offer thanks to God that one party among the political parties has realized this to an extent for it has not prevented the publication of those works. It has not hindered the Risale-i Nur, which proves that the truths of belief in effect gain a heaven for believers in this world; it has permitted its publication and given up pressurizing the publishers.

My brothers! My illness is very severe. Perhaps I shall die soon or be prevented from speaking altogether, as I am sometimes now. Therefore, saying they are the lesser of two evils, my Risale-i Nur brothers of the hereafter should not attack because of their mistakes certain unfortunates who are mistaken. They should always act positively. Acting negatively is not our concern. For action internally may not be negative. Since some of the politicians cause no harm to the Risale-i Nur and are a little tolerant, look on them as the lesser of two evils. So that you may be saved from greater evil, cause them no harm, but do them good.

Also, internal jihad of the word is to work against the moral and spiritual devastation. It is not material or physical service that is needed, but non-physical and moral. For this reason we do not interfere with politicians, nor have politicians any right to busy themselves with us!

For example, I have forgiven a certain party despite its having inflicted thousands of sorts of difficulties on me, and even thirty years of imprisonment and persecution. And I have been the means of ninety-five out of a hundred of those unfortunates being saved from insult, criticism, and oppression. For according to the verse, *No bearer of burdens can bear the burden of another*, the fault was ascribed to only five per cent. That party which opposed us has no right whatsoever now to complain about us.

In one court, even, attempts were made to convict us, we numbered seventy, as a result of the delusions of spies and informers and to convict me due to misunderstandings and carelessness and eighty errors by attaching false meanings to certain parts of the Risale-i Nur — as had been proved in a number of courts. But while a prisoner, one of your brothers who had been subject to the worst attacks, saw the public prosecutor's three year old child out of the window. He asked and they told him "it is the public prosecutor's daughter." For the sake of that innocent, he did not curse the prosecutor. Indeed, since the troubles the prosecutor had inflicted had been a means of advertising the Risale-i Nur, that miracle of the Qur'an, and of its dissemination, they had been transformed into mercy.

My Brothers! Perhaps I shall soon die. This age has another sickness; sicknesses like egotism, self-centredness, self-advertisement, the desire to pass one's life comfortably in accordance with the fancies of modern civilization, and to be obsessed with this. The first and most important lesson the Risale-i Nur has learnt from the Qur'an is the necessity of giving up egotism, selfishness, and self-advertisement, so that the saving of belief may be served with true sincerity. Thanks be to God, numerous individuals have emerged who have gained that 'maximum' sincerity. Those who sacrifice their egotism and reputation and good name for the smallest matter of faith are many. For example, when the enemies of one unfortunate student of the Risale-i Nur became friends, Divine mercy made him lose his voice because their conversations with him increased. Also, the looks of those who consider him admir-

ingly strike him like the evil eye, causing him pain. Shaking hands even causes him distress as though he had received a blow. He was asked: "What is this condition of yours? Since you have millions of friends, why do you not meet with them for their sake?" He replied:

"Since our way is maximum sincerity, it necessitates preferring a single, eternal matter of faith to rule over the whole world even, if it was to be given, let alone egotism and selfishness. For example, in the midst of the enemy's fire in the front lines in the War, preferring a single point of a single letter of a single verse of the All-Wise Qur'an, and ordering his scribe, Habib, when under the rain of the bullets: "Take out the notebook!", and dictating that point to him on horseback. That is to say, he did not abandon a single letter and point of the Qur'an in the face of the enemy bullets; he preferred them to saving his own life."

We asked that brother of ours where he had learnt such extraordinary sincerity. He said: From two points:

The First is the Glory of the World (Peace and blessings be upon him) commanding in an Hadith, despite the enemy's assault at one of times of the prescribed prayers during the Battle of Badr, the most wondrous battle in the history of Islam, that half of the *mujahids* should lay aside their arms and join the congregation, so as not to be deprived of the benefits of the congregation, and that they should pray two *rak'ats* and then the other half should do likewise. Since there is permission to do this in war, and since the benefit of praying in congregation has been established by the Prophet's (PBUH) practices, complying with that practice was preferred to the most momentous of worldly affairs. Taking one small point from that hint of the absolute Master, we follow it with all our strength and spirit.

Secondly: Imam 'Ali (May God be pleased with him), the Champion of Islam, asked Almighty God for a protector so that heedlessness should not impinge on his sense of the Divine presence during the five daily prayers. He beseeched the Divine Court

for a protecting spirit being solely so that an attack by his very numerous enemies should not occur to him and the thought of them attacking him not disturb his sense of the Divine presence during the prayers.

Thus, this wretched brother of yours, whose life at this time is afflicted with self-advertisement, learnt these two small points from the Reason for the World's Creation and the Champion of Islam. Attaching importance to the Qur'an's mysteries, which are so necessary at this time, he did not consider protecting his own life in war, and expounded one fine point of one letter of the Qur'an.

Bediuzzaman Said Nursi

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"It is only the truth that speaks"

It is proved in the Risale-i Nur that sometimes justice is manifested through tyranny. That is to say, for some reason a person suffers an injustice or is the victim of oppression, or he is visited by a calamity and is convicted for a crime and sent to prison. For this reason it is unjust, and the sentence is a tyranny. But the event is a means to the manifestation of justice. Divine Determining inflicts the sentence by means of an unjust hand on the person, who deserved it, because of some other reason, causing him to suffer the calamity. It is a sort of manifestation of Divine justice.

I am thinking now, for twenty-eight years I have been made to move from province to province and from town to town. I have been dragged from court to court. Of what crime do those who have inflicted this persecution and torment on me accuse me?

Exploiting religion for politics? But why have they been unable to prove this? Because in reality there is no such thing. For months and years one court was trying to find me guilty and convict me. It gave up and another court opened proceedings against me concerning the same case. For a while it pursued the matter and pressurized me, making me suffer every kind of torment. It too could conclude nothing so gave up, then a third court fastened itself onto me. Thus I have been dragged from misfortune to misfortune and from calamity to calamity. Twenty-eight years of my life have passed thus. Finally they themselves have understood that there is absolutely no truth in the crime they accuse me of.

Do they intentionally accuse me, or have they been carried away by some groundless fear? Whether intentional or a delusion, I know with complete and utter certainty that I have no connection whatsoever with such a crime. All those who are fair-minded know that I am not someone who would exploit religion for politics. In fact, those who accuse me know this. So why do they persist in persecuting me? Why have I been the object of such continuous oppression and persistent torture although I am innocent? Why have I not been able to be saved from this misfortune? Is this situation not contrary to Divine justice?

For twenty-five years I could find no answer to these questions, but now I have understood the true reason for their persecution and torments: I say with utter regret that my crime was to make my service of the Qur'an the means to my progress, material and spiritual, and to my achievement of perfection...

I understand this now, and feel it, but I offer Almighty God a thousand thanks that for long years outside my will very powerful immaterial obstacles prevented me making my service of belief the means to my spiritual and material progress, and to my being saved from Hell and torment, and even to my eternal happiness; they prevented me making it a tool of anything at all. These deep-seated feelings and inspirations left me in amazement. I was being prevented both in my spirit and heart from trying to attain spiritual rank and the happiness of the hereafter, which everyone wants, and

from taking such a way, although it is a lawful right and causes no harm to anyone at all. I was shown that I should only serve belief for God's pleasure alone driven by the innate desire for knowledge. For at this time, a way of teaching the Qur'an is necessary which will effectively impart the truths of belief—which, being above all aims, can be the tool of nothing—together with the worship which is innate to man, to those who do not know them and need to learn them. These have to be taught in a way that will save belief in this confused world and afford certainty to the obdurate; that is, in a way whereby they are made the tool of nothing. Only in this way may absolute disbelief and obstinate misguidance be smashed, and everyone gain complete certainty. At this time, in these conditions, this certainty may be gained through knowing that religion is not being made the tool of anything, be it personal, worldly, for the hereafter, material or immaterial. For an individual who confronts the awesome collective personality of irreligion, born of certain covert organizations and political societies, cannot dispel the doubts it gives rise to, even if he is at the highest spiritual rank. For the ego and soul of an obdurate person who wants to believe may say: "With his brilliance and extraordinary spiritual rank, that person deceived us." He will therefore continue to doubt.

Endless thanks be to Almighty God that for twenty-eight years, being accused of making religion a tool of politics, Divine Determining dealt me blows purely justly, through man's oppressive hand, so that involuntarily I did not exploit religion for anything personal. It was warning me, "Beware! Do not exploit the truths of belief for your own person so that those needy for belief will understand that it is only the truth that speaks. Let all whisperings of the soul and Satanic suggestions cease, let them be silent!"

This, then, is the reason for the fervour the Risale-i Nur has aroused in people's hearts, like the towering waves of mountainous seas, and for the effect it has on their spirits and minds; it is nothing else. Thousands of scholars have published hundreds of thousands of books about the same truths that the Risale-i Nur discusses, and more eloquently, yet they have been unable to halt

absolute disbelief. If in these extremely difficult conditions the Risale-i Nur has been successful to an extent in the struggle against absolute disbelief, the reason is this: *there is no Said. Said has no power and no authority. It is only the truth that speaks, the truths of belief. Since the light of the truth has an effect on hearts needy for belief, let not one Said be sacrificed, but thousands.*

Let all the tribulations and oppression I have suffered these twenty-eight years, all the torments to which I have been exposed, all the calamities I have endured, let them all be forgiven. All those who have persecuted me, moved me from town to town, insulted me and wanted to have me convicted due to all their various accusations, those who have readied places for me in the prisons — I have forgiven all of them.

And I say to just Divine Determining:

I deserved those compassionate blows of yours. For if like everyone I had taken a way thinking of myself, which is completely licit and harmless, and if I had not sacrificed all feelings of spiritual pleasure, I would have lost this supreme immaterial strength, present in the service of belief. *I sacrificed everything, material and immaterial, I submitted to all the misfortunes. I patiently endured all the torments. It is because of this that the truths of belief have spread everywhere. It is because of this that the Risale-i Nur school of knowledge has raised hundreds of thousands and perhaps millions of students. They will now continue on this way in the service of belief, not departing from my way of sacrificing everything, material and immaterial. They will work for God's pleasure and God's pleasure alone.*

Many of my students have suffered every kind of tribulation, torment and oppression together with me. They have undergone severe tests. I want them to forgive all the injustices and those who have wrongfully insulted them, like me. For unknowingly, without comprehending the mysteries and profound manifestations of Divine Determining, those people have served our cause and assisted in the unfolding of the truths of belief. Our duty consists only of seeking their guidance. I recommend that none of my

students harbour even the slightest desire for revenge against those who have persecuted and oppressed us, and that in the face of them they all work loyally and steadfastly for the Risale-i Nur.

I am very ill. I have no strength now to either write or speak. Perhaps these will be my last words. Let the Risale-i Nur students of the Medresetü'z-Zehra not forget this last testament of mine.

Bediuzzaman Said Nursi

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An article by journalist 'Isa 'Abd al-Qadir, which appeared in the newspaper *ad-Difa'*, published in Baghdad in 1955

The Baghdad newspaper *ad-Difā'* wrote the following about the Risale-i Nur Students:

Is there any connection between the Risale-i Nur students in Turkey and the Muslim Brothers (*al-Ikhwān al-Muslimīn*)? Do they have any relations? And what are the differences between them? Are the Risale-i Nur Students in Turkey an independent group or society like the groups called the Muslim Brothers working for Islamic Unity in Egypt and other Arab countries? Are they attached to those groups or to any one of them? My reply is this:

The aim of both the Risale-i Nur Students and the Muslim Brothers is to serve the truths of Qur'an and belief and work for Islamic Unity and the happiness of Muslims in this world and the next. However, the Risale-i Nur Students differ from the Muslim Brothers in five or six respects:

First Difference: The Risale-i Nur Students are not involved in politics; they avoid it. If they are obliged to concern

themselves with politics, they make it a tool of religion so that they may demonstrate the sacredness of religion in the face of those who exploit politics for irreligion. They are not a political society of any sort. However, due to the situations in their countries and in order to support religion, the Muslim Brothers are involved in politics, and they are a political organization.

Second Difference: The Risale-i Nur Students do not meet with their Ustad,³ and they are not obliged to do so. They do not feel themselves compelled to meet with him. They do not consider it necessary to be together with him in order to receive instruction. The whole country, rather, is like a place of instruction; on their obtaining the books, they are taught by them instead of Ustad. The treatises are each like a Said.

Moreover, as far as they possibly can, they write them out for no wage, and distribute them free of charge⁴ to the needy, so that they may read them and listen to them. In this way the whole country has become a vast place of learning.

The Muslim Brothers, however, meet with their guides and leaders in general centres, and go to visit them in order to receive instruction and orders. They also meet in the branches of that general society with their great Master and those who are the equivalent of his deputies and successors, and receive instruction and orders. And they obtain for the required price the newspapers and books produced in the centres, and receive instruction from them too.

Third Difference: Just like students of an elevated medrese (religious school) or university, the Risale-i Nur Students learn through scholarly correspondence. A large province becomes like a medrese. Although they do not see one another or know each other, and although they are far apart, they teach each other and learn together.

3. lit. Master — Bediüzzaman Said Nursi. [Tr.]

4. For twenty-five years it was written out by hand and disseminated in this way in Anatolia.

However, due to the circumstances of their countries, the Muslim Brothers produce books and magazines and distribute them everywhere; they come to know each other through them, and receive instruction.

Fourth Difference: The Risale-i Nur Students have now spread to most of the Islamic countries, and there are many of them. Although by spreading in this way they are present in various countries, they do not need to obtain permission from the governments to meet together and do their work. Because, since their way is not politics and they are not a political society, they do not consider themselves obliged to obtain permission.

However, since due to their circumstances, the Muslim Brothers are involved in politics and need to organize a society and open centres and branches, they have to obtain permission from the authorities of the places they are. And they are not unknown like the Risale-i Nur Students. In this way they have opened numerous branches in their general centres like Egypt, Syria, Lebanon, Palestine, Jordan, Sudan, the Maghrib, and Baghdad.

Fifth Difference: There are numerous different levels among the Risale-i Nur Students, from seven or eight year old children who are learning the Arabic alphabet in mosques to learn the Qur'an, to elderly men and women of seventy to ninety years old; and from villagers and porters to important members of the National Assembly; and from private soldiers to high-ranking officers. The sole aim of all these many levels of Risale-i Nur Students is to become illuminated by the guidance of the Noble Qur'an and truths of belief. All their endeavour is to spread knowledge, learning and the truths of belief. They are known for not becoming involved with anything else. Neither the fearsome court cases these last twenty-eight years, nor their cunning and jealous opponents have been able to discover any aim apart from this sacred service, and have therefore been unable to convict them and rout them. The Risale-i Nur Students do not feel compelled to search for customers and supporters; they say: "Our duty is to serve. We cannot look for customers, let them come and seek us out and find us." They

attach no importance to quantity. They prefer one person who is truly sincere to a hundred others.

For sure, like the Risale-i Nur Students, the Muslim Brothers strongly encourage others to adhere to the sciences and learning of Islam and the truths of belief, but due to their situation and countries and their involvement with politics, they attach importance to quantity and increasing their numbers, and they try to find supporters.

Sixth Difference: Just as true, sincere Risale-i Nur Students attach no importance to material benefits, so some of them—with their maximum frugality and contentment and poverty, and fortitude and independence of others—with true sincerity and devotion in serving the Qur'an, abstain in some respects from the advantages of society. This is so that they will not be defeated in the face of the numerous and violent people of misguidance, and will not give rise to any doubts when calling the needy to the truth and to sincerity, nor make that sacred service the tool of anything other than Divine pleasure.

Although essentially the Muslim Brothers follow the same aim, due to place and circumstances and other causes, they cannot give up the world like the Risale-i Nur Students. They do not consider themselves obliged to make that supreme self-sacrifice.

'Isa 'Abd al-Qadir

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